585 After the wedding, the young bride is allowed a certain period
595 of rest (up to one month), during which she does not need to work. Every day, newly painted with red wood, she struts around the village. After this honeymoon she then proceeds to the diurnal work in the field, while the man may possibly already be on the lookout for a second wife. Incidentally, there are not many who can afford the luxury of several wives; usually these are only the chief, his brothers, and a number of other people. The great majority must content themselves with a single wife. In former [589] times there were even people who, for lack of money, were condemned to permanent bachelorhood because the opportunities for earning money were not as favorable as they are today with European commerce. In the account of the belief in souls (Vol. II, p. 102 /Ed., not translated/), we mentioned how a loving father procures a wife for his son by transforming himself into a leopard.

622 The number of wives that the individual chief calls his own
595 decreases from north to south, precisely in the same proportion
184 as his power as a ruler decreases towards the south. The most respected and greatest chiefs of the Mwele and Jaunde sometimes possess up to 100 wives; similarly, Bulu chiefs with 50 wives are not a rarity. Among the Fang, on the other hand, the chiefs have only from 16 to 20 wives, at most 30, while in smaller villages they may have as few as five or even fewer, since, as we have seen /Ed., not translated/, anybody can become a chief (nkūkūma) by founding a new village because in this village he will be the "wealthiest."

837 The statement sounds harsh, but it must be made: the woman's sexual life is basically a continuation of that of the girl, perhaps in even more artful forms, in other words, a higher form of prostitution. Marital fidelity is a great rarity, even though my Blacks steadfastly maintained that this is not so. I myself was only once shown a woman, as a "curiosity," who did not permit herself to be seduced by other men, and this was not even in the Pangwe region, but on my travels in Bassá country. I do not wish to deny that even among the Pangwe there are women who remain faithful to their husbands without being compelled